The Chronicle and Index

OF THE UNITARIAN SOCIETY.

No. 11.] BELFAST, NOVEMBER 1st, 1881, [For Gratuitous Circulation

A SCHEME has been submitted to the Committee of the Unitarian Society to furnish its members with the newest literature upon religious subjects (for perusal only) upon payment of a stated annual subscription not to exceed Five Shillings for each member, giving him or her in return the right of ordering any book, within the scope of the Society's objects he or she may desire, provided its cost does not exceed the amount of the subscription, but two or more may combine to order any work costing as much as their joint subscriptions.

This seems to offer an efficient and inexpensive means for all earnest inquirers to become acquainted with the more thoughtful religious literature of the day, and those who approve of the object would facilitate its execution if they would give intimation at the Depository, 33 Donegall Street, of their wish to join, because unless a sufficient number co-operate the selection of books would lack variety of interest.

Since our last issue the Rev. J. C. Street sailed for the Mediterranean Sea, and our readers will be glad to learn that the voyage is likely to have the good effect desired by his numerous friends, and to fully realize the doctor's expectations. In a letter received a few days ago, written from the Mediterranean, Mr. Street says: "during the last three days I have been wonderfully free from every ailment of body, while it would seem as if a load was being lifted from my mind," and in a postscript to the letter, written four days after the above, he says he is "still improving." It is hoped that he will be able to resume his ministerial work in January.

We are glad to see that our friends at Comber are commencing again,—what proved most useful and successful last year under the Rev. T. Dunkerley's persistent efforts—a course of week evening lectures and entertainments in the bright and convenient schoolroom lately erected there. The meetings, it appears, are to take place this winter on Tuesday Evenings, and we trust that our good friend Mr. Miller will be able to give to these meetings the light of his countenance and the weight of his experience as during last year. The opening lecture, we observe, is by the Rev. A. Gordon, M.A., who has chosen as his subject "Scotch Ballads."

On Monday Evening, October 3rd, in the Reading Room, Rosemary Street, the inaugural Meeting of the Session of the Rosemary Street Mutual Improvement Association took place. There was a very large attendance, presided over by James M. Darbishire, Esq. After the transaction of business, and the admission of new members, a varied programme of music and readings contributed by members of the Association was gone through, and the proceedings came to a close after a very enjoyable evening's recreation.

On Monday Evening, October 10th, a Paper, entitled "The Irish Tribune," was read by Mr. F. D. F. O'Connor. The essayist treated his subject in an eloquent manner, and displayed considerable ability in defending Mr. Parnell and his policy. An animated discussion on the paper ensued. The attendance was good and the attention of the audience manifested their interest in the subject.

On Monday Evening, October 17th, Mr. Robert M'Calmont, F.C.S., delivered an interesting and instructive Lecture on "The Growth of Plants." The lecturer made his subject very clear and simple to his hearers, illustrating it with experiments and carefully prepared charts. The attendance at this meeting, as well as at the former meetings, was large, and is a gratifying indication of the interest taken by the members in the success of the Association.

On the Sunday evening of the 16th, the Rev. J. J. Wright delivered a lecture on "George Eliot," in St. Vincent Street Church, Glasgow, when there was an attendance of nearly four hundred. On Monday Evening he also lectured on "The Humor and Pathos of Bret Harte," to the Social Improvement Society, South St. Mungo Street, the Rev. A. Webster in the chair.

A Harvest Service was held in the Unitarian Church, St. Mungo Street, Glasgow, on Sunday the 16th. The organ, pulpit, and communion table were very beautifully set and enwreathed with sedges, moss, ivy, flowers, fruits, and corn. The mottoes "The Lord is Kind" and "God is Love" done up in leaves were very tasteful. The Rev. Alex. Webster conducted the service.

On Thursday evening the Mountpottinger Mutual Improvement Association was opened for the winter, when the Rev. J. J. Wright gave a lecture on "Asking Questions." The chair was taken by Herbert Darbishire, Esq. There was a full attendance of friends and strangers.

On Sunday morning in the Mountpottinger Sunday school, when there was a good attendance, Mr. Wright opened a conversation with the children on the late President Garfield, and then went on to tell them the story of his life from Log Cabin to the White House, pointing out the lessons of James Abram Garfield's career, and the love and reverence called forth by his death. The children seemed deeply interested.

BIBLES AND TESTAMENTS.—Some of our friends may not be aware that Bibles and Testaments may be had at the Depository for about *half the cost price*—if purchased for *use in Sunday schools.* For example, the ordinary large-type and leather bound New Testament, whose cost price is fourpence, may be had for *two-pence*; and the tenpenny Bibles may be had for *sixpence.* We are only able to do this because supplied by the Hibernian Society, whose aim is the circulation of the Scriptures. In purchasing for Sunday schools, our friends might bear this in mind, as it would be a great saving.

BOOK NOTICES.

The Religion of Humanity.

By O. B. FROTHINGHAM. Third Edition. New York.

THE title of this book is somewhat misleading. Looking at the title one might open the book expecting to find in it what is known as Comtism and Positivism, but we have not read far before we find out that Comtism is one of the things which this writer most severely exposes and condemns. But this by the way. Mr. Frothingham's book is, without qualification, one of the very finest we have read for many a day. It is impossible to speak too highly of it. No one can read it and not receive mental and spiritual stimulation. The subjects are of such interest, the style is so glowing and graceful, the thinking is so high and clear, the spirit is so original and purely fervid, that we must put the book among our best. There are twelve chapters. The four which strike us as being remarkably powerful and useful are the ones on "Tendencies," "God," "The Soul of Good in Things Evil," and "The Soul of Truth in Error." After indicating in his first chapter the several deep running tendencies of our day by which we are made to see that the Divine is always the interior Spirit of any age, he says that now :—

"Revelation is viewed as the disclosure of truth to the active and simple reason; Inspiration as the drawing of a deep breath in the atmosphere of serene ideas; Regeneration as the bursting of the moral consciousness into flower; Salvation as spiritual health and sanity. Miracle is not a suspension or violation of law, but the fulfilment of an untraced law; the doctrine establishes the wonder; the humanity of Christ proves his divinity; the child of human nature is the true son of God; the guarantee of immortality is the feeling of immortal desires; the pledge of the kingdom is the undying hope of the kingdom; all the soul's books are sacred scriptures :

> 'Out from the heart of Nature rolled
> The burdens of the Bible old.'

The creeds are man believing; the churches are man organizing his beliefs for work; the liturgies are man praying; the holy books are man recording his experiences; the psalms are man's utterance in words of his pious feelings; the rites and ceremonies are man expressing his feelings in symbols."

To those who often fear lest we may lose sight of the signs of God's operations through human history and human souls the following passage will prove helpful :—

"Of course it is impossible, as yet, to say what are or what are likely to be the results of the tendencies so many dread and so many welcome with delight. They have not yet transpired in history, and are matters thus far, of conjecture merely. But so far as conjecture will go on the trail of a principle, our attitude, as it seems to me, is one of hope. The powers of Nature do their work well, and do it best the more they are emancipated. How self-sufficient is the constitution of things! How cheerful, and reliant, and self-sustaining, the elemental

forces! With what matchless ease the organic laws preserve the unbroken order of the world, in the heavens above, the earth beneath, the waters under the earth! How enchanting the rhythm of their movement! What firm and exquisite grace as they urge the successive and infinite changes from the chaos to the cosmos! Unaided by forces outside of themselves, unassisted by the mechanism of rope, wheel, pulley, lever, they wear away primeval rock, lift mountains from their eternal base, convert forests into coal-beds, change gas into granite and granite back again into gas, take the cast-off shells of infusoriæ and metamorphose them into chalk and flint, shift the ocean margins, cut new channels for rivers, push up green continents from the bosom of the deep, and spread fields over the gloomy abyss; replace noxious plants, poisonous insects, destructive animals, with plants, insects, and animals of a higher form and greater usefulness. With the sweetest dignity and the most unerring judgment they handle comets, planets, constellations, tossing the golden balls from centre to circumference, and making the empyrean sparkle from bound to bound with the lively play of the setting suns.

"Working thus in the material world, will the same immanent force work nothing in the spiritual? May we confine our conception of Law to the recognised system of the material universe? Must we not suspect at least that the perturbed will, the eccentric desires, the wandering wishes that whirl and flame along the moral empyrean, may also be held in its fine leashes? Creating such beauty in the realm of material nature, will it create none in human nature? Will the irresistible grace which makes the orbs of the solar system dance to their spheral music cause no lyric movement among the members of the human family? Can the fountain-spirit set the springs among the hills flowing toward the sea, and can it not set the springs of love in the heart flowing toward the Infinite Ocean? Can the all-pervading breath alter the composition of the atmospheres, and can it not modify the commingling of the social elements? Can the pitying world spirit drape ruins with ivy and cover stones with moss, and cannot the quick spirit in man grow over a wasted life or adorn with loveliness a hard nature? Can the the decomposing forces pulverize Alpine peaks, and yet fail in the attempt to convert a mass of iniquity into vapour that shall vanish away? Can the light touch of the solar ray cause the whole race of flowers to open their eyes to the sun and glitter with the hues of the diamond as they gaze, and will not the inner light in the breast induce men to seek the all-good? Can the sunbeam call the whole animal world into being and create the very civilizations of men, and shall the Sun of Righteousness be powerless to recreate the moral world and call into being the kingdom of God within us? Can the plastic powers of Nature arrange the leaves with mathematical precision on the stem of a plant, change leaf into flower and flower into fruit, and is there no plastic power in the very constitution of man, that can arrange the elements in human development, and from the raw material of passion and impulse create the perfect results of goodness? A singular inconsistency were it true! That there should be a living God in stocks and stones and none in hearts and souls—a living God in the solar system, and none in the social system—a living God in the star-dust and none in the dust out of which God made man!"

There are no passages we have ever come across in any other book on man's search for and faith in God so uplifting and strengthening as these. After citing such various authorities as Vacherot, Renan, Herbert Spencer, Mansell, Hooker, Comte, Cardinal Newman, and showing that though God by mere searching cannot be found, yet in Him is all our profoundest faith, he says:—

"Every seeker brings back the same report. Science scales all heights and sounds all abysses, counts the stars, turns over the granite leaves of the globe's history, bathes in the light of the morning and broods amid the shadows of the evening, and comes back from ocean caverns and mountain peaks, from beds of fossils, and from the silvery pavement of the milky way, with the same unvarying message: 'There are footprints, but He that made them could not be found.'

"Intellect takes up the quest. The designed shows the Designer. But what does the apparently undesigned show? The watchmaker makes the watch: but who makes the gold, the platinum, the steel, the diamond? Who sets on foot the laws that bid its mechanism run? The watchmaker puts things nicely together: but whence came the things? Whence came the properties in the metals and springs? Whence came the possibility of their doing anything when put together? Whence came the watchmaker? Whence the watchmaker's brains? Whence the tingling sensation that he calls thought? Again the hand is upon the mouth.

"The heart sends out over the waste of waters the dove of its tender feeling; but the wearied wing finds no resting place on the boundless billow. The timid bird hurries back to its home, in its mouth no message, but an olive branch, the symbol of peace.

"With sturdy resolution conscience goes forth to sound the dim and perilous way. But the scent is lost amid the jungles and rocky passes of the world. Terrified by the glare of the tiger, the spring of the leopard, the coil of the serpent, the sting of the reptile, horror stricken by triumphant iniquity and bleeding equity, shocked at seeing a Tiberius on the throne and a Jesus on the cross, Nero an emperor and Epictetus a slave, it loses the thread of the moral law, and

recoils from problems it cannot confront. With the lamp of duty pressed faithfully against its bosom, it stands with bended head and waits.

Boldest of all, the soul plumes her wings of faith for a flight to the very empyrean itself. Her pinions of aspiration bear her above the earth; she distances vision, outruns the calculations of the mathematician, leaves time and space behind, with open eye looks steadily at the sun. But the sun itself is a shadow. Light there is, a shoreless ocean of light, atmospheres glowing with its radiance, throbbing with its gracious undulations; on its waves she floats serenely; in its silence she rests at peace. But no voice breaks the silence, no form of creative godhead walks on the sea of glory. The soul must be content to find a home as wide as infinite thought, as warm as eternal love; but never to see the fashioner of it, never to find the soft bosom of the mother in whose breast it can nestle."

The last passage we have room for is worth meditating on by all of us, no matter what our theological position may be. This is it :—

"A soul of truth in things erroneous. Surely there is one, 'would men observingly distil it out.' To do this gracious work will be the task of many minds for many years. But the task is begun; it has already proceeded far, and the results of it are felt in more hopeful views of man's ultimate destiny. It is a glorious thing to believe that a soul of truth has from the beginning been active in the race; that while error abounds, while in fact nothing but error exists, since truth is but partial, in another sense nothing but truth exists, since error testifies to the presence of truth, is indeed but truth in the making. To believe that the mind of man is ever pushing towards light, though it may never reach its source. To be sure that while 'our little systems have their day,' they cease to be, only because their 'broken lights' must give way to clear senses, such a belief makes all systems positive, all creeds respectable, all confessions honourable. It abolishes enmity between schools; it suggests a brotherhoood of believers; it brings East and West and North and South together in bonds of peace; makes voices formerly discordant and quarrelsome ring in unison; and proclaims aloud the symphonies of faith. The symphonies of faith, I say, not the indifference of creeds; the identity of the thinking principle, not the equal value of its results. It is the soul of truth that is venerable, not the thing erroneous; the questioning mind, not the incoherent answer. The beliefs are arrested thoughts, let them go; the thought that cannot be arrested, let that pass on.

"The old polemics stand henceforth rebuked. To the bloody strife in the arena of theology will succeed the emulous race on the course of truth. The business of *fighting* error by denying the soul of truth in it is over. The business of supplanting error by new force of the soul that made it, is started. The errors are dismissed by their own more enlightened author. They only are to be condemned who perpetuate the error *because it was true once.* These are the antichrists, the enemies of faith; these having lost sight of the soul of truth, are entitled to no consideration. They hold error in the spirit of error. Fight *that spirit*, and the error will disappear. Theological hatred should cease. Ephraim shall not envy Judah, and Judah shall not vex Ephraim. The sincere Protestant should not malign Romanism, nor the thoughtful Romanist curse Protestantism. Calvin should no longer be a name abhorred by Universalists, nor Athanasius be a name dreaded by Unitarians. Rationalists will no longer put the worst interpretations on the creeds they have discarded, or denounce as barren superstitions the grim texts of a by-gone day. Sacred writings will be read with more discerning, because more reverent eyes; justice will be done to ancient myths, symbols, and monuments which have ceased to be intelligible. It will not be considered honest or decent to deal in the spirit of caricature with phrases or dogmas that seem to modern apprehension outlandish or grotesque. All forms of error, however strange, will be regarded with tender respect, as painful endeavours after the truth; and no forms of truth, however fair to the eye, will be honoured with more respect than is due to equally well meant endeavours in the same direction. There will be no more intellectual superciliousness or spiritual contempt, no more assumption of infallibility, no more claim to authority, no more conceit of final discovery. With mingled pride and humility, earnest minds will address themselves to their task of enlightening themselves and mankind; pride, as they look back and see how nobly intelligence has faced the terrible problems of being; humility, as they look forward and see how feeble their own efforts are. The great prayer will be for the Spirit of Truth, that shall lead them a little way further towards all truth."

This book may be had at the Depository for 6/6.

Jesus of Nazareth and his Contemporaries. Williams and Norgate.

The writer of this pamphlet, impressed with the duty that lies upon laymen, as well as professional scholars, to investigate matters of doctrine for themselves, proceeds to examine the evangelical narratives particularly with reference to two cardinal points, the birth and the resurrection of Jesus. He finds that Jesus was commonly reported to be the Son of Joseph; that the genealogical tables of his descent from David are traced through Joseph; that Mary, in addressing the child Jesus, calls Joseph "Thy father." The miraculous account, on the other

hand, is shown to be beset with inherent inconsistencies as well as external difficulties. The popular myth of Plato's birth is quoted:—"Plato passed among a large number of his admirers for the actual son of Apollo, and his reputed father Aristo, on marrying, was admonished in a dream to respect the person of his wife Periktione." . . . We are reminded that no one now pauses upon this to receive it as a piece of history because people once did so. We do not trouble ourselves about it. The difficulties and improbabilities connected with the resurrection of Jesus from the dead are similiarly treated. When it was announced unto the eleven and to all the people that Jesus had risen, "the words seemed to them as idle tales." How could this be if they had been repeatedly assured by Jesus himself that he was to rise on the third day? The women go to the tomb prepared with spices and ointment to be applied to the body, "as the manner of the Jews is to bury," and they ask, "who shall roll us away the stone?" How can this be understood if they had any reason to look for his rising again? The conclusion that the early Christian tradition, not put in writing until a considerable time after the events, has been overlaid with unhistorical matter may be painful to some reverent minds, but good and true men, as at the Reformation, have had to suffer much pain in rejecting cherished beliefs. Out of their suffering came a blessing for their children. Such may be the burden of trial laid upon us also. The tract is a piece of clear, hard argument, and in its way will do some service in opening people's eyes to questions that cannot be ignored. —*Unitarian Herald.*

May be had at the Depository for 10d.

"*The Legend of Thomas Didymus.*"

By James Freeman Clarke, Boston, U.S.

Under this title, Dr. Freeman Clarke, the well-known Unitarian minister of Boston, and the author of *Ten Great Religions*, has added another to the many recent delineations of the life of Jesus. It is a contribution of profound spiritual insight. No one can read it and doubt that it comes from a mind and heart strongly interpenetrated by the spirit of the Gospels. The air of one who has lived in communion with the Great Teacher pervades every page. Rich in learning as the work is as the successful realization by a cultured imagination of the times of Jesus, rich in suggestion as an attempt to fathom some of the deepest, most difficult utterances of Jesus, it is richest of all in that subtle spiritual quality which is the evidence of insight into the heart and life of Jesus.

The book takes the form of a narrative ascribed to Thomas Didymus. Thomas spends his childhood and youth in the province of Galilee. The scenery of the Lake and of his native district—the training he receives in common with all other Jewish boys, whose hearts are fed with stories of their heroes and kings—the worship of the synagogues and the use that was made of it to stir the fires of patriotism against the iron despotism of Rome, are finely described.

In the narrative of Thomas there is scope for communicating the result of varied studies. Accordingly Dr. Clarke depictures, often in passages of great beauty and power, the time in which Jesus lived, the characters who surrounded him, the customs, opinions, beliefs, and prejudices of the Jewish sects and people. The advantage of this method is that it enables us to realize the relation of Jesus to his actual environment. It serves directly to heighten the main interest of the book, which lies, of course, in the representations of the teachings, and of "the mighty signs and wonders," of Jesus.

This book is not an argument about disputed questions. It is, in the Hebrew sense, "a word of the Lord,"—the inspiring utterance of a vision into the spirit of grace and truth that dwelt in Jesus Christ.

This Book may he obtained at the Depository for 5/6.

SELECTIONS.

Forms of worship and belief are changeable and perishable, because they all are and will ever be defective—imperfect. But religion in its social form—the public worship of God—is the most exalted exercise of our emotional and intellectual being, and demands in its expression not only the noblest temples, the most glad and reverent assemblies, but all of wisdom, eloquence, music, which talent and genius can yield. And surely such excellence in public worship is, or ought to be, the aim of every man, whatever be his sect. For it is the depth of the riches of God's wisdom and goodness, as seen and felt in the world and among men, and not as depicted in creeds, that are the true and living fountains of rational piety and worship.

"The Gospel of the World's Divine Order."—Douglas Campbell.

So far from science being irreligious, as many think, it is the neglect of science that is irreligious—it is the refusal to study the surrounding creation that is irreligious. . . . . Devotion to science is a tacit worship, a tacit recognition of worth in the things studied, and by implication, in their cause. It is not a mere lip-homage, but a homage expressed in actions; not a mere professed respect, but a respect proved by the sacrifice of time, thought, and labour.—Herberi Spencer.

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BOOKS.

SCOTCH SERMONS. MacMillan & Co. Published at 11/6. To be had at the Depository, 33 Donegall Street, for 8/-

THE STORY OF RELIGION IN ENGLAND. By Brooke Herford. Published at 5/-. To be had at the Depository for 3/7.

TALKS ABOUT JESUS. By M. J. Savage, Boston, U.S.A. To be had at Depository for 4/2.

PLAY WITH YOUR OWN MARBLES, And other stories. By J. J. Wright. Second Edition. To be had at Depository for 9d.

JESUS OF NAZARETH. By Edward Clodd To be had at Depository for 4/6.

THE LIFE AND TEACHINGS OF THEODORE PARKER. By P. Dean. To be had at Depository for 2/-

STORIES FROM THE LIPS OF THE TEACHER. By O. B. Frothingham. To be had at Depository for 1/6.

YOUNG DAYS. One penny monthly. Last year's volume for 1/2.

(The above were noticed in Number 1 of "The Chronicle and Index.")

THE BIBLE OF TO-DAY. By John W. Chadwick, New York, 1879. To be had at the Depository for 6/2.

THE LIGHT OF ASIA or the GREAT RENUNCIATION. By Edwin Arnold. Fifth Edition. May be had at the Depository for 2/-.

DISCOURSE ON MATTERS PERTAINING TO RELIGION. By Theodore Parker. It may be had at the Depository for 1/6.

(The above were noticed in No. 2 of "The Chronicle and Index.")

TEN SERMONS OF RELIGION AND PRAYERS. By Theodore Parker. To be had at the Depository, for 2/-.

STORIES FROM THE BOOK OF GENESIS. By Richard Bartram. It may be had at the Depository for 10d.

SPRING SUNBEAMS.—Second Edition, 1d.

PHILOCRISTUS. Published at 12/-. May be had at the Depository for 9/-

(The above were noticed in No. 3 of "The Chronicle and Index.")

THE LIFE OF JESUS. For Young Disciples. By J. Page Hopps. May be had at the Depository for 1/-.

THE FAITH OF REASON. By. J. W; Chadwick. Sold at 33 Donegall Street, Depository, for 4/2.

WHAT MUST I DO TO BE SAVED? By C. J. Street, M.A. It may be had at the Depository for 1d, and on cheaper terms for distribution.

TRANSYLVANIAN RECOLLECTIONS. By Andrew Chalmers. Smart & Son, London. It may be had at the Depository for 2/4.

(The above were noticed in No. 4 of "The Chronicle and Index.")

RABBI JESHUA: An Eastern Story. London: C. Keegan Paul & Co. The price of the book at the Depository is 2/10.

WHAT MUST I DO TO BE SAVED? By Colonel Robert Ingersoll. Third Edition. price 3d.

(The above were noticed in No. 6 of "The Chronicle and Index.")

Any book or Periodical may be obtained at the Depository, 33 Donegall Street.

LOSS AND GAIN IN RECENT THEOLOGY. By Dr. James Martineau. This book may be had at the Depository for 10d.

POSITIVE ASPECTS OF UNITARIAN CHRISTIANITY. Copies at 1/- each. May be ordered at the Depository.

BELIEF IN GOD: AN EXAMINATION OF SOME FUNDAMENTAL THEISTIC PROBLEMS. By M. J. Savage. May be had at the Depository for 4/6. By post 4/9.

THE SUNDAY SCHOOL HYMN BOOK. Third (Revised) edition. London: Sunday School Association. May be had at Depository for 6d.

(The above were noticed in No. 8 of "The Chronicle and Index.")

LATTER-DAY TEACHERS. Six Lectures by Richard Acland Armstrong, B.A. London: Kegan Paul and Co. May be had at the Depository for 2/2; by post 2/4½.

(This book was noticed in No. 9 of "The Chronicle and Index.")

SUBSCRIPTION.

The Treasurer of the Unitarian Society begs to acknowledge receipt of the following Subscription :—

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TENTH SESSION, 1881-82.

THE Committee have much pleasure in announcing the following Programme until Christmas, 1881 :—

Oct 3 Music and Readings.
,, 10—Paper, "The Irish Tribune," - Mr. F. D. F. O'Connor.
,, 17—Lecture "The Growth of Plants, Mr. R. M'Calmont, F.C.S.
,, 24—Paper, "Literary Taste," - - Mr. W. T. M'Grath.
,, 31—Music and Readings.
Nov. 7—Paper, "The Sun," - - - Mr. Henry Riddell.
,, 14—Lecture, "Ugo Bassi," - - Rev. Thos. Dunkerley.
,, 21—Discussion, "Protection and Free Trade," introduced by Mr. J. W. Roche.
,, 28—Soiree.
Dec. 5—Paper "The People we Meet," - Mr. W. C. Dobbin.
,, 12—Music and Readings.
,, 19—Paper, "The Symbolism of Colour," Mr. John Vinycomb.

The Meetings are held on Monday Evenings, at 8 o'clock, in the Rosemary Street Schools.

Admission :—To Lectures and Discussions, Members Free; Non-Members Sixpence each; to Papers, Music, and Readings, Free.

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MOUNTPOTTINGER MUTUAL IMPROVEMENT ASSOCIATION

SEVENTH SESSION, 1881-82.

1881.
Oct. 5—Lecture, "Asking Questions," - Rev. J. J. Wright.
,, 12—Lecture, I. "Carlyle," - - - Mr. Robert Jamison.
,, 19—Lecture, II. "Carlyle," - - - Mr. Robert Jamison.
,, 26—Paper, "The Bonaparte Family." - Mr. J. N. Hardy.
Nov. 2—Lecture, "Seneca," - - - Rev. J. A. Kelly.
,, 9—Paper, "Locomotion," - - - Mr. Wm. Spackman.
,, 16—Discussion, "Free Trade v. Protection."
,, 23—Annual Concert.
,, 30—Paper, "Water." - - - - Mr. H. L. Orr.
Dec. 7—Lecture, "Improvements in the Irish Poor Law," Miss Tod
,, 14—Paper "The Land League," - The Secretary.

Meetings to be Resumed in January.

JAMES M'QUOID.
Hon. Secretary.

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